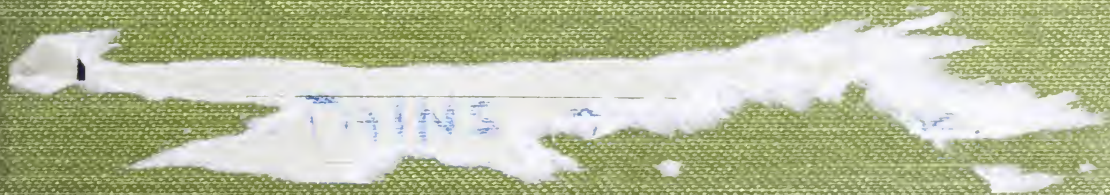


The
CHRONICLE
of the
LONDON MISSIONARY SOCIETY

1926



Editorial Department
London Missionary
Society.

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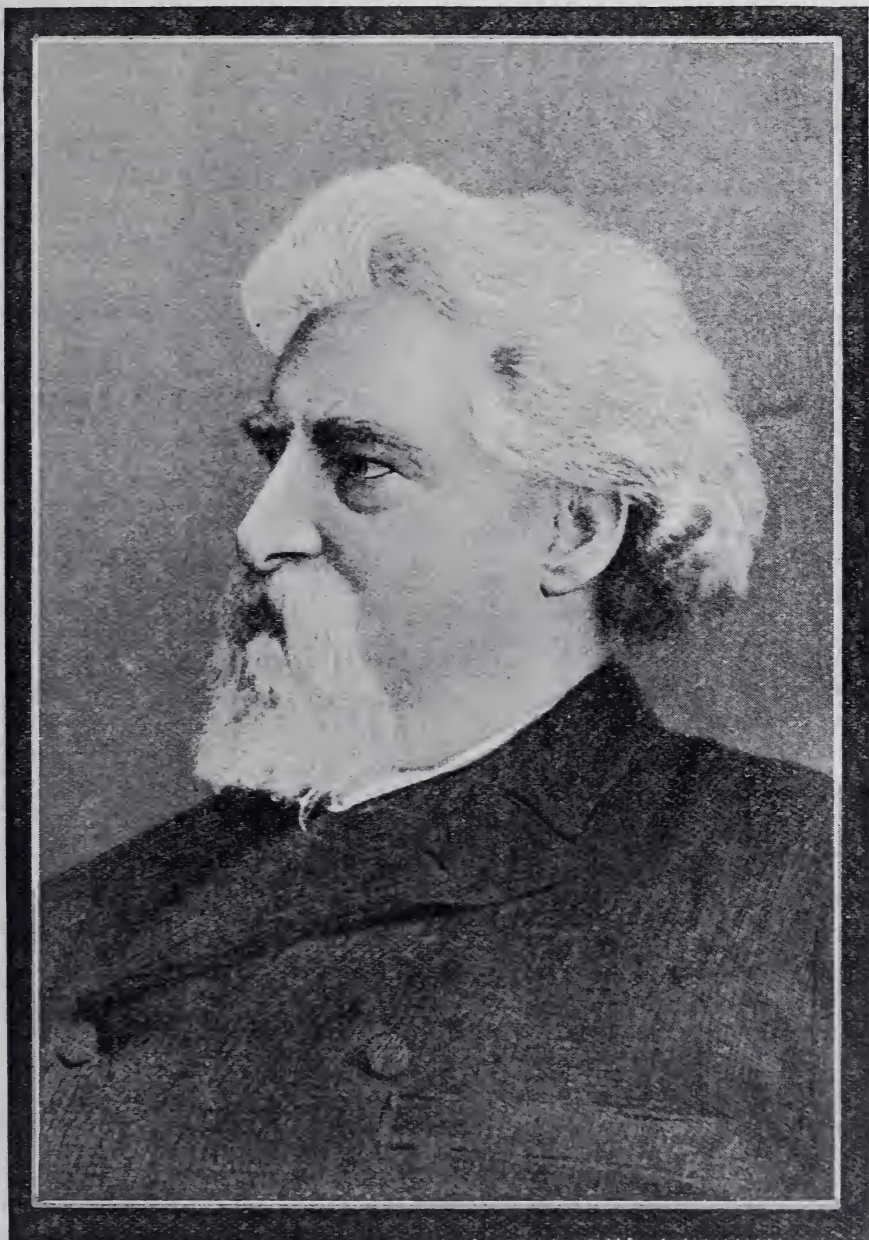
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The CHRONICLE

OF THE LONDON MISSIONARY SOCIETY



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JAMES CHALMERS—Killed at Goaribari, Papua, April 8th, 1901

TWENTY-FIVE YEARS AGO—NEW GUINEA MARTYRS—THINKING IT OUT, IV.—HOW WE GOT TO SIAOCHANG, BY EDITH OWERS—NEYOOR'S VAST TASK, BY DR. HOWARD SOMERVELL

:: ANNOUNCEMENTS ::

THE REGISTER

Arrivals

Miss M. L. CHRISTLIEB, from Anantapur, South India, February 18th.

Miss G. MEECH, from Peking, February 15th.

REV. GODFREY E. PHILLIPS, M.A., MRS. PHILLIPS and Miss E. E. TIDBALL, from South India, March 6th.

Miss RAY JONES, B.A., from Hanyang, Central China, March 12th.

Departures

REV. T. B. and MRS. LEES, appointed to Tananarive, per ss. *Dumbeal*, from Marseilles, February 18th.

Miss E. NUTTER, returning to Mpolokoso, Central Africa, and Miss H. M. SMITH, returning to Tigerkloof, South Africa, per ss. *Gaika*, February 25th.

REV. C. D. COUSINS, returning to South China, via Australia, per ss. *Moldavia*, February 26th.

Deaths

MEACHEN.—On February 13th, at Norwich, Louisa Elizabeth Meachen, late of Almora, North India (1888-1917), aged 76.

JONES.—On February 21st, at Andilamena, Madagascar, Emily, wife of Rev. J. T. Jones, of Mandritsara.

Watchers' Prayer Union

NEW BRANCHES.

AUXILIARY.	CHURCH.	SECRETARY.
Lowestoft.	Oulton Broad.	Mrs. W. Brown.
Teignmouth.	Teignmouth.	Mrs. Brockway.
Hampshire.	Winchester.	Mr. H. Cobern.
Wolverhampton.	Bilston.	Mrs. J. Wilcox.
Wolverhampton.	York Street.	Mr. A. P. Thacker.
Plymouth.	Plympton.	Miss O. Willis.
Berkshire.	Thatcham.	Miss Peters.
Peterborough.	Trinity.	Miss Hall.
Peterborough.	Westgate.	Miss Jellis.
Peterborough.	Millfield.	Mr. F. Turnbull.
Chelmsford.	Maldon.	Mrs. Miles.

Swanwick This Year

SWANWICK, 14TH-20TH AUGUST, 1926.—"The Church and the Kingdom." Chairmen, Stanley Toms, Esq., and Miss Muriel Wills.

Conference fee £2 12s. 6d., plus registration fee of 7s. 6d. (Erroneously printed 2s. 6d. last month.)

Vouchers for reduced railway fares will be issued to members.

CAMPAIGN OFFICERS' CONFERENCE, SEPT. 10-14. —Reduced Fee £1 17s. 6d., including 7s. 6d. registration.

Registration forms now ready.

Contribution

The Directors gratefully acknowledge the following anonymous gift: "An Old Supporter and Well-Wisher," £25.

Our Stamp Bureau

Foreign and Colonial stamps may be had on approval from Mr. T. H. Earl, 4, Westcliffe, Kendal.

Gifts of good stamps for sale are always welcome. All proceeds go to the funds of the L.M.S.

Luncheons for Business Women

These will be held in two centres.

At WESTMINSTER CHAPEL, BUCKINGHAM GATE, S.W.1., Wednesday, April 21st, 1-2 p.m.

Subject.—"The Problem of Indian Nationalism."

Speaker.—Shoran S. Singha, Esq., B.A. (Indian Y.M.C.A.).

Chairman.—Mrs. E. W. Franks.

IN THE MEMORIAL HALL, FARRINGTON STREET, E.C.4., Wednesday, April 28th, 1-2 p.m.

Subject.—"The Women of Papua."

Speaker.—Rev. B. T. Butcher (of Papua).

Chairman.—Miss Underhill, B. Litt.

Wants Department

Miss Florence M. Noble, of Jammalamadugu, writes that they are in urgent need of a hand sewing-machine for the use of the girls in the Boarding School.

For calling the people to service from scattered villages, the Rev. W. W. Anderson (South Africa) would be very glad of a church bell, made of bell metal, size at least 15 inches in diameter, and with cross bar and bearings.

Rev. T. Cocker Brown, of Hweianhsien, would be glad of a cornet to take out with him, also a portable typewriter.

The Rev. W. G. Brown, Inyati, Rhodesia, would greatly appreciate some gramophone records for use in the schools.

Intending donors are asked to write to the Secretary, Wants Department, L.M.S., 48, Broadway, Westminster, S.W.1, before sending gifts.

M.W.H.S.

Vacancies

A missionary to act as business manager and dispenser for Neyoor and its branch hospitals is urgently needed. Particulars from Rev. Nelson Bitton, Home Sec., L.M.S.

A graduate mistress is wanted urgently for the Girls' High School, Madras. Particulars from Mrs. Parker Crane, L.M.S.

Luncheon Hour Talks to Men

These are held fortnightly, on Wednesdays, from 1-2 p.m., at the Memorial Hall. Charge for luncheon, 1s. 6d. Printed programmes may be had on application to Rev. S. J. Cowdy, L.M.S., 48, Broadway, Westminster, S.W.1.

The dates for the new Series are April 21st, May 5th and 19th; June 2nd and 16th. Speakers will include Rev. W. Paton, M.A., author of "Jesus Christ and the World's Religions," the Managing Director of Messrs. Cammell, Laird and Co., etc.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT.—It is requested that all Remittances be made to the Rev. W. Nelson Bitton, Home Secretary, at 48, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS.—It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the Directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £100 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at two days' notice.

THE CHRONICLE

Of the London Missionary Society

APRIL, 1926

The Martyrs of Papua

Twenty-five years ago
By B. T. Butcher

On April 8th, 1901, the last of the martyrs, James Chalmers, Oliver Tomkins and eleven Papuans were slain in an attempt to carry the Gospel to the savages of Goaribari in the Gulf of Papua. Chalmers had lived a great life for thirty-five years in the mission field; Oliver Tomkins had left his Norwich home little more than a year before. The following narrative is from the new brief biography of Chalmers, written by the Rev. B. T. Butcher, Papua:

BETWEEN the Fly River and the line of stations that reached from the east to the Purari Delta were the cannibals around Cape Blackwood and the Island of Goaribari. These were still untouched; tribes fierce and numerous who counted the skulls of their victims by the thousand. It was impossible for Chalmers to resist the challenge of their presence; one journey more; one more great tribe to win to friendship as a step towards winning them for Christ. And so the *Niue* set out

from Daru with the chief of one of the Fly River villages and ten young men from the same locality, and Chalmers and his young colleague Oliver Tomkins. They cautiously threaded their way through the mudbanks towards the low shores lined by the dull mangrove forest, and as they dropped anchor opposite Dopima canoes shot out from different villages and surrounded them, while crowds of tall, wild, painted savages forced their way on board. The forbidding aspect of the country, so low and sombre,



Photo by

Dopima Creek, where James Chalmers and Oliver Tomkins died

(B. T. Butcher

so uninviting, was a fit setting for the haunts of these strong fierce warriors whose yells split the air as they called to their comrades or trod fearlessly on the deck of the white man's boat.

The day was closing and no visit ashore was contemplated before the morning. The sun set and darkness came quickly and Tamate and his young colleague ate their last meal together in the little cabin of the *Nine*. One would give much to know just what they talked about during the long evening hours. No doubt the young man listened to stories of other wild scenes which the older man recalls. The hours probably passed quickly. There were no dull times when Tamate yarned. And then there were plans for the morrow, a suggestion that was never even entertained by the younger man that the older should land alone, and then a night with sleep broken by the shouts of men ashore or the movements of the watchers upon deck. Then dawn and everyone about before the sun rose, a cup of coffee, and thirteen men in the whaleboat starting for the shore.

There is a creek running up alongside the Great house or Dubu Daimo of the men, and they pulled the boat up this and fastened it. The landing party marched towards the great house, climbed to the entrance platform and sought to make friends with the crowd that there awaited them. But through the night these men had been plotting, and messengers had called in the Braves from other villages, and in a moment a murderous onslaught was made upon the visitors, which ended in the death of the grand old missionary and all who came with him.

I was talking not long ago to one who was near by when it happened. He saw the corpses of the slain carried round to the different villages where all were eaten, except the bodies of the white men. There was something awesome in their white skins; these were surely the children of another world. And so for a time the headless body of Chalmers was placed in the whaleboat, which, left unfastened, drifted to and fro upon the sullen tide. There were men who wrote and spoke of the waste of two fine lives, but as my Papuan friend talked to me I knew those lives were never wasted. They have never even died, but still speak to us, and call us on to high endeavour. Their work lives, too, and the man who told me of all the tragic happenings he had seen about Goaribari is now a follower of the

Master whom James Chalmers served, and, with his hair all streaked with grey, goes out to preach Christ among the people. I go to Dopima with all its sad memories and enter the house on the site of the one where these thirteen men were slain, and the people welcome me with gladness and call me father, and come to me with their troubles and their sicknesses, while the children learn to read the story of their Saviour. The seed the two men died to sow is bearing fruit, and no Gospel has such hope in it as that they gave their lives to bring. Some dozen years ago in that same village, with its house still adorned with scores of human skulls and with the women of the village passing us in all their filth and degradation, I was talking to the Governor of Papua, a truly great public servant, who had landed from his yacht that day. We stood watching the hopeless scene, and then as he turned to me he said: "Butcher, there is only one thing that can raise these women and that is Christianity."

And though the Government we have in Papua is one of the finest ever given to a native race, and though commerce entering that great island has done wonderful things in developing the resources of the country, neither Government nor commerce can save these people without the contribution the Church of Christ is charged to make.

James Chalmers blazed the trail. His strong voice still calls. His challenge to the Church is still a challenge, and as the Church follows where he and many another pioneer has led, that Church, in seeking to save a world, will save herself and find an even greater meaning in her faith.

BOOKS OF REFERENCE.

James Chalmers. Autobiography and Letters. By Richard Lovett. Price 2s. 6d., post free 2s. 10d.

Greatheart of Papua. By W. P. Nairne. In the Pathfinder Series. For Young People. Price 2s. 6d., post free 2s. 11d.

James Chalmers. By B. T. Butcher. In the Venturer Series. Price 2d., post free 2½d.

Christianity and Civilization in the South Pacific. By W. Allen Young. An account of the influence of missionaries upon European expansion in the Pacific during the nineteenth century. It shows how Chalmers and Lawes, when annexation was inevitable, ensured that it should be bloodless. Price 2s. 6d., post free 2s. 9d.

Celebration. There is a form of Celebration Service available on loan, with a picture for exhibiting. A month's notice ought to be given. Apply, Mrs. Parker Crane, M.A., L.M.S.

The Patriot Abroad

By Timothy Lew

In the course of an address, at a service held at Peking in memory of R. K. Evans, who died last September, Dr. Timothy Lew contrasted the false with the true kind of nationalism. There was, he said, a false ideal of nationalism brought by some Westerners to China; this, he contrasted with the spirit and bearing of the friend of whom he was speaking.

HAPPILY there is another kind of nationalism, exemplified by such men as Robert Kenneth Evans. Fully conscious of the innate qualities of the greatness of his own race, of her important position in the world, and of the responsibilities and possibilities of that position, proud of the achievement his nation has attained, and the contribution God has entrusted her to make to the progress of mankind, he yielded to no other nation the position of his country. At the same time he never allowed pride in his country to degenerate into mere self-importance; consciousness of greatness to turn to arrogance; appreciation of his own heritage to turn to contempt for that of others. All achievements of his own people made him more hopeful of the possible achievements of other people; the powers and advantages acquired by his own people made him more thoughtful of the just share that is due to other nations; the love and respect that he bore for his own national culture made him more attentive and more willing to learn from other people. He was a nationalist who would allow people of another nationality to be nationalists. He did not claim anything which he would deny to others.

Nationalism of this type with its eyes on the unity of civilisation, and its ambition in the promotion of international goodwill through the full development of each nation, is a nationalism that we cannot afford to be without. It brings out the best we have, and fulfils the mission which God has entrusted to every race and country. In the address referred to a while ago, R. K. Evans said: "In God's mysterious providence and in the order of human history, the nation existed before the Church. If there is one thing about God Almighty it is that He never contradicts Himself. And in so far as God made a great and good thing when He made a nation, He is not going to erase and destroy that for the greater and more spiritual creation of the Church."

Are missionaries needed in China? Should Mission Boards send more mis-

sionaries to China? The answers to these questions ring out clearly in the life of Robert Kenneth Evans. Such men and women as he who represent the best culture and refinement of their own country, full of unselfish devotion to the Master, who can and who are willing to learn while they are teaching, who represent their own nation without becoming an impediment to the development of other nations, whose aim in missionary service is to make possible the leadership of others, and who work to eliminate themselves, of such we cannot have too many in China. The growing Church in a nation with growing nationalistic spirit, does not resist such men and women, but on the contrary cries out for the friendship and fellowship of such. Such men and women are the only worthy representatives



Rev. T. T. Lew, Dean of the Faculty of Religion in the Yenching University, Peking.

of nations who claim to be great; they alone can be received in our midst in China to share the intimacy of the spiritual life of our people; they alone deserve the title "missionary friends," for they have been redeemed by the Saviour, they have caught the spirit of the Son of Man Who

came not to be ministered unto. Truly they are created after the image of God Who humbled Himself and suffered and died that others might have life.

Robert Kenneth Evans has been taken away from us, but he is with God, and of him can it truly be said "he being dead yet speaketh."

The Anniversary Services, May 8-15

SATURDAY, May 8th, CHILDREN'S DEMONSTRATION, 3.30, Westminster Chapel. Chairman, Rev. J. R. Ackroyd, B.D. (Lewisham). Speaker, S. V. Boxer, Esq., B.Sc. (Hankow).

YOUNG PEOPLE'S CONFERENCE, 6.30, Westminster Chapel. Speakers, Rev. J. A. Ross (Kambole), Miss Ray Jones, B.A. (Hanyang).

Monday, May 10th. PRAYER MEETING, 11 o'clock, in the Memorial Hall, Farringdon Street, E.C. President, Rev. R. F. Horten, D.D.

BUSINESS MEETING of members at 12 noon, in the Memorial Hall. Chairman, Rev. W. M. Barwell, M.A. (Chairman of the Board).

Tuesday, May 11th. MEETING FOR THE PROMOTION OF MEDICAL MISSIONS AND WOMEN'S WORK, 2.30 p.m., Westminster Congregational Church Hall. Speakers, Dr. F. Percy Wigfield, Dr. Hilda Byles (Hankow), Miss M. L. Christlieb (Anantapur). *The meeting is open to men and women.* Followed by tea at 4.30 p.m. in the Institute Hall (Tickets 1s.), and the Annual Meeting of the Schools for the sons and daughters of missionaries at 5 p.m. Speaker, T. F. Penny, Esq.

Thursday, May 13th. ANNUAL SERMON, 12 noon, in the City Temple. Preacher, Rev. H. R. L. Sheppard, M.A. (St. Martin's-in-the-Fields).

WATCHERS' PRAYER UNION MEETING, 2.30 p.m. in the City Temple. Chairman, Rev. F. W. Newland, M.A. (Chairman of the Congregational Union of England and Wales). Speakers, Rev. Alex. Baxter (Canton), Miss A. A. Grierson (Coimbatore), Rev. A. M. Chirgwin, M.A., Rev. J. C. Harris (Bath).

TEA AND RECEPTION, 4.30 p.m., in the City Temple. Tickets 1s. each.

CINEMATOGRAPH DISPLAY, 6.30 p.m., in the Queen's Hall.

ANNUAL PUBLIC MEETING, 7.0 p.m., in the Queen's Hall, Langham Place, W. Chairman, The Rt. Hon. Lord Arnold, P.C. Speakers, Mr. Shoran S. Singha, B.A., Rev. B. T. Butcher (Papua), Miss C. M. Robertson, M.A. (Shanghai).

Saturday, May 15th. CHILDREN'S DEMONSTRATION, 3.30 p.m., in The Grove Church, Stratford. Chairman, Rev. Wm. Dick, M.A. (Poplar). Speaker, Mr. R. A. Hickling (Chikka Ballapura).

YOUNG PEOPLE'S CONFERENCE, 6.30, preceded by tea at 5.30, the Grove Church, Stratford. Speakers, Rev. W. F. Dawson (Peking), Miss G. Usher (Berhampur).

Tickets for the Tea and Reception at 4.30 on Thursday, 1s. each, and for reserved seats at the Annual Public Meeting (1s. and 2s. each), can be obtained from the Rev. Nelson Bitton, Home Secretary, L.M.S., 48, Broadway, Westminster, S.W.1.

Metropolitan Auxiliary Council, Annual Meeting.

This will be held in the Institute of the Westminster Congregational Church on Tuesday, April 27th. All delegates appointed by the London Churches are urged to attend. Tea at 6.0 p.m. Meeting at 6.45 p.m. After transacting the necessary business, Rev. A. Baxter, of the Canton Christian College, will speak on China.

Monthly Prayer Meeting

The M.A.C. Prayer Meeting will be held in the Committee Room (top floor) at 48, Broadway, on Friday, April 16th, at 5.30 p.m. Sister Dora, of the Westminster Congregational Church, and Director representing the Central London Group, will preside. Friends from the London Churches are earnestly invited to attend.

HERE AND THERE

Calcutta's Shortage

REV. F. F. LONGMAN, who has been on service in India since 1888, and has reached the age for retirement, has returned to Calcutta, his first station, in view of the shortage of missionaries there.

Samoi's Three Vacancies

REV. A. and Mrs. Hough are unable to return to Samoa owing to Mrs. Hough's ill health. Mr. Hough's retirement, following on those of the Revs. J. W. Hills and J. C. Kinnersley, deprives the Samoan mission of its three senior missionaries, leaving three vacancies which urgently need to be filled. An educationist is needed for the Boys' High School.

Chinese Nurses

MISS E. HOPE BELL, S.R.N., has been lent by the Men's Hospital, Hankow, in order to take up the important work of the Nurses' Association of China, of which she will be general secretary. It was rather heart-breaking to part from the Chinese she has trained as nurses, but the new office is but another way of causing the same good work to abound elsewhere.

Eltham College.—School for the Sons of Missionaries

OWING to the recent extension in the accommodation at Eltham College by the acquisition of a Junior House, it will be possible for the Governors in the future to accept a limited number of lay boarders from the Summer Term onwards. It is felt that there may be many parents who would be glad to get their boys into the School as boarders.

The Boarding Master is Mr. Horace Pearson.

Particulars may be had on application to the Bursar, Eltham College, London, S.E.9.

Islanders in Sydney

MISS ELEANOR RIVETT, M.A., of Calcutta, writes from her mother's home, "Espérance," Gordon, Sydney (January 12th):

"We have staying with us at present Iupeli, one of our finest Samoan pastors from the Gilbert Islands, and his wife and daughter. They are on their way home on furlough. Such splendid people they are! It is a real privilege to have them in the house and get

to know them. The entire crew of the *John Williams* always regard 'Espérance' as their Sydney home, and we have had some very happy days with them while the old ship has been in port this month."

Dr. Zwemer

THOSE who were interested by the personality and message of Dr. Zwemer at the last May meetings will be glad to respond to his wish for the prayers of God's people to follow on his abundant labours for the Moslem world.

He was to conduct a special evangelistic mission in Khartoum and Omdurman from February 21st to March 9th; a programme of thirty meetings arranged by the American Mission and the C.M.S.

Then from May 10th to August 10th, Dr. and Mrs. Zwemer will be in Persia as the guests of the same two missions, and will visit all their stations in Persia. Their itinerary includes Kermanshah, Hamadan, Tabriz, Urumiah, Resht, Teheran, Meshed, Isfahan, Yezo and Shiraz. Prayer is asked that apostolic results may everywhere follow our friend's work.

The Improvement in China

THE latest news from China shows that throughout the country, with the exception of South China, the situation is steadily improving. Practically all the Christian Universities are "full to capacity," as the Americans say, and the number is the highest on record. With the exception of our two Schools in Peking and our educational work in Canton, the Society's educational work is proceeding normally, and with one exception the enrolment is very much the same as it was this time last year. The country work in the North has been affected by reason of the fighting in that region, but is now going on very much as usual. The Society's medical work in Shanghai and Hong-Kong, which is very largely supported from local resources, is passing through an anxious time from the financial point of view. But even here the situation is improving.

Marshal Feng

IN the *North China Herald* for December 12th there is a translation of an address given by Marshal Feng to the military officers under his control. In it he refuted the charge that he is a Bolshevik.

"If I belong to any party at all it is that which places the love of country above party interest. If I am pro-anybody at all it is he who has the salvation of China at heart. If I have any enemy at all it is he who seeks to profit at the expense of the country. If I am anti-anybody it is he who betrays his country to foreign nations. In other words, he who loves his country and seeks to save her from ruin is my friend. . . . What is our ideal? It is to govern China with Chinese principles, precepts, and traditions. . . . My advice to you, therefore, is to keep upright, be honest, and honesty is always the best policy, whether dealing with nations, or with individuals. Hold fast to the principle of right and truth, other things will take care of themselves."

"Heathenism Atremble"

"WHILE we were at Kuruman," writes Mr. A. J. Haile, of Tiger Kloof,

"the Annual Church Meetings were being held. That is when you ought to see Kuruman! It is the Mecca for all L.M.S. adherents from far-distant and near-by villages. What struck me most was the fine tone and spirit of the meetings, a real live expectancy. The recent campaigns organised by the people have set heathenism all of a tremble and inquirers are pouring in. Mr. Jennings, rightly I think, attributes the revival to the consistent daily reading of the Scripture passages and the short prayer meeting on his veranda every evening all the year round. From that there seems to have gone out a determination to let the will of God have fuller play in the life of the villages."

"... Anyway, what I wanted to say was that it was a great refreshment to see the fine spirit amongst those crowds of people who had come on pilgrimage to the historic shrine."

Mackay the Roadmaker

An April Subject

THE life of Mackay of Uganda is appointed for study in Sunday Schools during the month of April. In preparation for these lessons Mr. E. H. Hayes has written "Mackay the Roadmaker."* Those who have used the previous volumes in the Pioneer Series will not need to be told how experienced and valuable a helper they have in Mr. Hayes. One extract from the book will show this far more than any comments.

"During the following spring (1886), came another outbreak of persecution on a terrible scale. It began with a noble act of disobedience on the part of a Christian page, who refused to do evil at the command of the king. He was ordered off for instant death, but ultimately escaped with a severe beating. Two other boys defied the king in turn, in loyalty to God and the teaching of the white men. The first was attacked by Mwanga with a spear, and then sent outside and executed. Turning to the other in rage, the king demanded:

"'Are you a reader (Christian)?'

"'Yes,' replied the youth, Kagwa Apolo.

"'Then I'll teach you to read!' shouted the enraged king, and seizing his spear, he broke the handle across the boy's back, gashing him about the head and face until forced to stop from sheer exhaustion.† This triple

defiance of the king was made the signal of wholesale persecution and bloodshed.

"'These Christians are disobedient, and learn rebellion from the white men. I shall kill them all,' said this African Nero.

"Mackay was busy at the printing press when the tidings of this fresh persecution reached him. Dropping the stick of type from his hand, he hurried to the veranda behind the mission house, where Ashe was teaching a class of boys.

"'The king has given orders to seize all the Christians!' he announced dramatically.

"'You must flee at once,' said Ashe to the boys.

"'This way, quick!' shouted Mackay, leading them to the back of the mission compound.

"With a brief word of farewell and caution, he helped each boy through a hole in the fence, then hurried back to the house to meet the king's executioner, and to argue with him while every boy showed a clean pair of heels.

"Mackay estimated that about a dozen Christian pages were hacked to pieces on that first day."

* *Mackay the Roadmaker*. Price 1/- net. Post free 1/1½; Livingstone Bookshop.

† The boy afterwards recovered from his wounds, and is now the Christian Prime Minister of Uganda.

The Regent in Serowe

KHAMA'S son Sekgome died last November, and was buried near his father among the high rocks which look down on Serowe.

The heir to the chieftainship of the Bamangwato is a boy of five. The tribe chose the boy's uncle Tsekedi, a twenty-year-old son of Khama, to be Regent until the infant can assume authority.

Tsekedi was at first unwilling to break off his studies at Fort Hare, but in answer to the call of duty he set aside his own tastes and inclinations to take up the heavy responsibility of office, transferred his Church membership from Fort Hare to Serowe, and presented himself on January 19th for the installation ceremony. Before a big crowd, the Headmen, the Resident Commissioner, a representative of the traders, and the Rev. J. H. Haile, of Tiger Kloof, made speeches welcoming the new Regent, who replied briefly and said that he felt the

Installation of a New Khama

difficulty of following in Khama's footsteps as everyone recommended, and that he should always consult his father's advisers.

The speech made a good impression by its simplicity, directness and its lack of extravagant promises. It was noticed that Tsekedi, in manner and presence, bore a striking resemblance to Khama.

In the South African *Congregationalist* for February there is a very full account of the death of Sekgome by the missionary in Serowe—Rev. J. Haydon Lewis—in which he rebuts the statements made in certain newspapers that the Christians of Khama's country had lapsed into barbarism. He says: "The Church here is the only alive and united body in the tribe and is going to count for the future history of the tribe in the same way, only in a much deeper and more permanent way, than that in which Khama has figured as the great Christian chief of the days that are gone."

Among the Matebele

Africans Remember Reed

AT Dombodema a beginning has been made with the building of the new church. The people having raised over £230, and having been promised a like amount from the Dombodema rent fund, the Church Building Committee decided to start with the building. A native, trained by Mr. Wilkerson at the Hope Fountain Industrial School some twenty years ago, was engaged as builder, and first of all he, along with others, moulded and burnt 80,000 bricks. Stones for the foundations were quarried on the farm, and oxen and sledges were lent by the people to draw the stones to the site. The foundations were dug out by voluntary helpers. In this matter the people have had a mind to work. The walls are nearing completion, and it is hoped that the church will be ready for opening at Easter. The people have decided to name the church the "Reed Memorial Church," in memory of their first missionary, the Rev. G. Cullen H. Reed.

Dombodema's Missionary Sunday

"We discussed the necessity of having a Sunday when special collections should be made for the L.M.S., and it was decided that the first Sunday in June should be regarded as the L.M.S. Sunday. The amount collected for the L.M.S. in 1925 was £32 2s., which is an advance of about £6 10s. on the amount collected last year.

Notes from John Whiteside (S. Africa)

A Hillside Church

"In addition to paying ordinary visits at the week-ends to the various out-stations, and in touring the Tati, we left home in the middle of July with the purpose of spending a month in the Tjimali District. We made our head-quarters at Donkwedonkwe for the first part of that period. On the first Sunday we held a united service for the whole of the district. The people came from every quarter and numbered 600 souls. As the Donkwedonkwe church building was much too small to accommodate so large a number, the preaching services were held on the hillside.

The Visible Change

"One could not but look back over the eighteen years that had passed since we settled among those people as their first resident missionaries. Then we held services for very small groups of ignorant, dirty natives, dressed in skins of animals, who wondered what it all meant and asked what object we could have in living and working among them. In the intervening years many have believed what they heard, have joined the church, and have become messengers to their own folks of the grace that is in Christ Jesus. On the Sunday referred to, over 200 natives met together in the church to commemorate the Lord's death."

Neyoor's Vast Task

Two Hundred Thousand Callers a Year
By Dr. T. Howard Somervell

TRAVANCORE is a fertile and beautiful country, bordered on the South and West by the sea, and on the East by mountains which rise to nine thousand feet ; between these boundaries the land (thanks to irrigation schemes) is very fertile, and supports a teeming population. If you stand on a rock and look around, you will see no sign of habitation, for the land is covered with palm trees so dense that houses beneath them are invisible. Yet under and among those trees there are so many villages that whenever I have stopped my car for repairs, within a minute a crowd of 50 to 100 folk jostles around, curious and inquisitive to see what is going on.

There are lean old men and women, fat little boys and girls, stalwart youths with heavy loads on their heads, women with little children on their hips and bunches of bananas on their oily glistening hair, and all with beautiful brown glossy skins, chewing betel-nut and talking vociferously, or at times staring vacantly and idly at Henry. (Henry is the car—I beg pardon, the Ford.)

Many of the people are very poor, almost slaves of the landowners. Many are very unhappy and scared throughout their lives of the devils they imagine to be around them, or of the gods they believe in, who are often but a short stage removed from devils. But many, especially the younger ones, are extremely attractive and lovable, with a delightful simplicity in their outlook, and a genuine capacity for enjoyment which endears them to one, and makes one long to do something to give them real joy, and to take away the terror of devils, human and divine, which constantly harass their lives in the jungle or the paddy fields or the markets. For many of them this terror has been taken away by Him Who alone can take away fear—there are many thousands of Christians in Travancore, and you can tell them from Hindus, especially the children, by their happier disposition and expression.

But it is not only of devils or of gods that they are afraid—they are afraid of disease and death, and that is where our hospital at Neyoor comes in. For in such a densely populated country there is any amount of disease, and the native vaittyar or medicine man can seldom do anything to alleviate it, and very often makes matters worse by his attentions. The Travancore Government has a medical service, and here

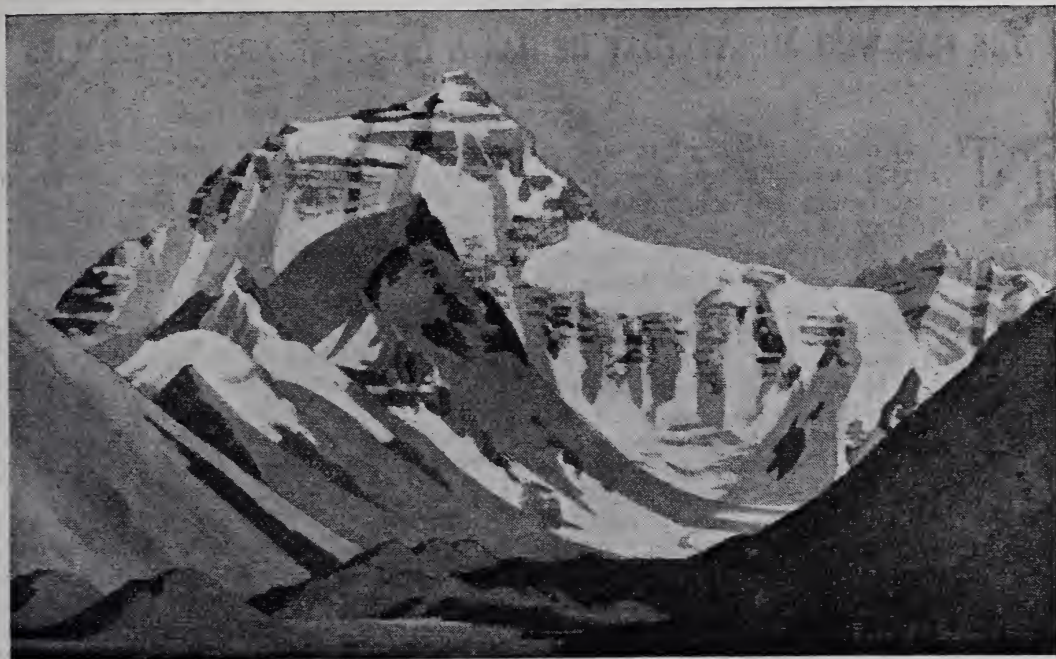
and there small hospitals and dispensaries do something to relieve the pain, or cool the fever which rages incessantly in the low-lying land. But still there is much left undone, and each year nearly two hundred thousand calls are made at the London Mission Hospitals for treatment. The Neyoor Hospital is the only place within over a hundred miles where the most up-to-date surgery, controlled by X-Ray examinations and combined with efficient after-treatment, can alleviate the sufferings of the people.

Though many of the complaints are the same here as they are in Britain, there are two diseases which are of appalling frequency in Travancore. One is duodenal ulcer, which causes much pain and vomiting, and can in its later stages only be cured by surgical operation. Moreover the operation (gastro enterostomy) is almost always successful, and converts a sufferer who has looked forward with dread to every meal for years past, and who has seldom had a night free from agony, into a normal healthy being, free from pain and with a good appetite. In Neyoor last year over one hundred and fifty of these operations were performed. There is probably no hospital in the world where so many cases of this kind are treated annually.

The other common, and even more serious, disease in Travancore, is cancer of the mouth. In the present state of knowledge only an operation can save its victim from a painful and tragic death, and it is pathetic to see the constant sufferers from this fell disease that come to us for help. Too often delay and native treatment have rendered the cancer inoperable, and the sentence of death has to be given—a dread sentence to a Hindu, who has endless incarnations and hardships to endure in his idea of the life beyond the grave. But many come early enough to give us a chance of saving them from so dreadful an end, and more than a hundred operations annually are done at Neyoor on these terrible cancer cases.

There are many stories that could be told, often with a happy ending ; a few, alas, end in death, but in these cases death is almost always inevitable, and we know that many folk every year get real relief from pain, and longer life in comfort, from having come to our Mission Hospital.

One day recently a woman weighing 200 lbs. came in. For a year she had been



Mount Everest :

From a painting by Dr. Howard Somervell, who was doctor in the Everest Expedition. An exhibition of his watercolour and pastel drawings will be held at the Redfern Gallery, 27, Old Bond Street, from April 12th to May 1st.

unable to lie or stand owing to an immense tumour in her abdomen. An operation reduced her weight by a few strokes of the knife to 80 lbs., and she now stands and walks in perfect health—the other day I saw her at the local theatre enjoying herself hugely and beaming with pleasure. So although after the operation we buried the bit that weighed 120 lbs. and kept the 80 lb. piece, we evidently kept the right half.

Two years ago I operated on a case of duodenal ulcer. He was a weedy young man, thin from constant vomiting, and worn by years of pain. On returning from the Himalayas in 1924, about a year later, I found him stalwart, muscular and healthy, with his five first cousins, all with the same complaint; they have now been operated on, and are now healthy.

Even as I write I hear the beating of drums, which goes on all night long to keep away the cholera devil. A mile or so away from this is our hospital, where the latest treatment for cholera is so often given, a treatment which has reduced the mortality from sixty to twenty per cent., but I don't mind betting they won't bring the patients in. So far this year I have treated eight cases without a death, but the customs of a

people are hard to change, and the beating of a drum is after all more likely to scare away a devil than the injection of saline into a vein.

But even if all the cholas *did* come in, we couldn't deal with them. We have beds, nurses, X-rays, a well-equipped theatre, sterilizers—but we have not the men. We have Dr. Pugh who has done splendid work here for fifteen years, but he is easily tired, and cannot work twenty-four hours in a day. We have Miss Hacker, who is away on a short holiday to recover from over-tiredness. We have Indian Medical men, who have been working hard in the wards—we have myself, who am young and strong, but there are limits! The fact is, the largest medical mission in the world cannot be run by a staff of three Europeans. We want more men* and women. We want to keep the standard high in *all* things—devotion, love, surgery, philanthropy, diagnosis, efficiency, Christianity—and we *can't*—why? Because there are only twenty-four hours in the day, and because some of you are staying at home when you ought to be out here! It's a grand country, a grand life, and if you don't do it, nobody will.

* See advertisement on page 74.

THINKING IT OUT—No. IV

By Edward Shillito

THE MAN WHO ADMITS THAT HE HAS A PREJUDICE AGAINST MISSIONS

I

NO one need be ashamed to confess that he has prejudices. A prejudice may be perfectly sound and valid.

It may be an intuition with which we come to the consideration of a subject; it is deep down in our minds long before we give our verdict, and though we cannot defend it logically, it may represent the best wisdom that life has given to us. We use prejudice in a bad sense only when it represents an unjust bias against the cause for which our support is needed—a bias unjust in that it is traceable to little and trivial causes. If those who are cold to Missions were to give the real grounds of their dislike or doubt, they might be led to admit that they were moved not by great principles but by prejudices. In any case, it is our business to think this out.

II

One man of perfect candour admits that his invincible indifference to Missions can be traced back to the memories of childhood and to the enforced offerings which he had to give to the missionary-box. Another has met with missionaries whom he does not like; or he has found deputations dull. Another has read somewhere that missionaries live too much like European sahibs in the East, and are simply part of the garrison; he has read this, but he has not verified it; he may even admit, mind you, that he does not believe it, but it is there none the less in his mind. The only right course for any man who finds in himself such prejudices is to inquire fairly whether they will bear the weight which he puts upon them. It may have been the very foolish practice of the people among whom he was cast in youth to make missions a hateful thing. That is his misfortune. Is such a prejudice to persist through life? Or cannot and must not the whole matter be reopened?

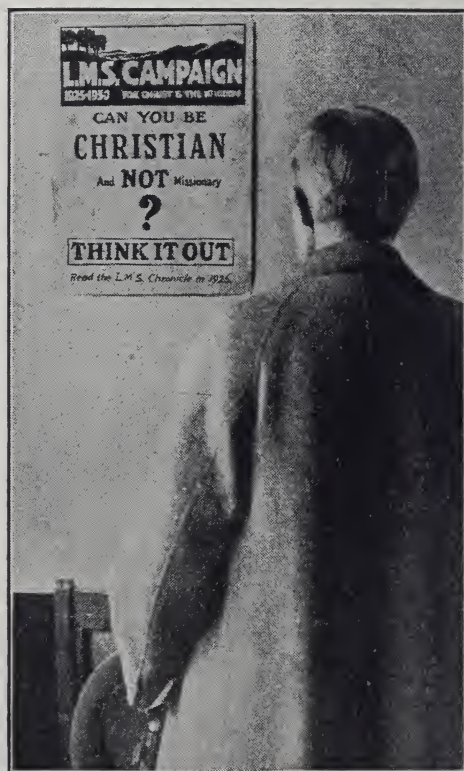
III

It is true that there are missionaries who may have aroused dislike. Among the thousands who have left Christian countries for the East and the South there are some men and women who do not commend their calling. Missionaries as a class do not claim to be super-men; they have their share of

human frailties. But those who have a prejudice against a whole class because of one or two instances, owe it not only to the Church but to themselves to review their position. They would not, for example, condemn the clergy and ministers of England because of the scandals which now and then emerge in the courts. And if they come across a minister who is a foolish bigot, they do not let that fact colour their judgment of the rest of the thousands who enter the sacred calling. All that need be demanded of certain critics of missions is fair play and a sense of proportion.

IV

"I do not like the deputations we have had" some will urge. Upon this a few plain words should be said. A man leaves these islands for another land, which he makes his home; he speaks, preaches,



The disturbing poster

The previous chapters of "Thinking it out" appeared in the Chronicle issues for January, February and March.

Thinking It Out

thinks in another language; he is teacher, builder, doctor, counsellor, agriculturist, wayside evangelist for seven years or fourteen or more. Then he comes home on furlough, tired. He is back in a strange setting. He may be speaking in what has become a foreign tongue. He is not a practised speaker. He needs rest and leisure for further study. He comes at the call of the Society to a certain church, strange to him in its spirit and in its ways. He does not know what he can take for granted. Is it to be wondered at that some speakers under such conditions find it hard to reach that sympathy which should be established in preaching? It is in reality amazing to those who know the conditions that these apostles of our day can take up as finely as they do this strange part. But the man who is cold to missions because he does not like the "deputation," should *think it out*. Is the fault altogether in the deputation? It is as much the hearer as the speaker that is to blame for dullness in the pulpit. It might even be true of some that their real opposition is not to the man who makes the call, but to the call itself. There is nothing harder in life for any man than to give the *real reasons* for his own actions.

V

"The worst Christianity is to be found outside professed Christian countries—blatant conversionism and crass ignorance united." So wrote Sir Walter Raleigh, wittiest and most indiscreet of letter-writers; he was at the time twenty-four, and had had a little experience of life in India. It is possible that he may have met with some missionaries who were without any real understanding of Islam and Hinduism. There were in 1885, and there may be still, zealous missionaries who are open to the criticism that they go to India with no sympathetic imagination. But Sir Walter Raleigh might have learned, and probably did learn, of others, such as Ashton of Calcutta or Bernard Lucas, against whom no such charge could be made. Unhappily, this judgment of a man of genius upon the missionaries whom he met will be

received and percolate through to those who never read for themselves his brilliant letters.

VI

This is one source of prejudice. It must be admitted that the literature of last century was not friendly to missions; and that the novelists and play-writers of the present day are as unfriendly as any of their predecessors. Does it count for anything that in a play called *Rain* there is a missionary who is false to his calling! As a matter of fact there is no question that such a play does its work of suggestion upon the public mind. And the fact that the missionary introduced at the end of that fine book, "Riceyman's Steps," is a somewhat unctuous being, will help to shape the mind of many readers, though they may not be aware of it.

It is not unlikely that, for many readers, Dickens started prejudices which have not been lost though they are no longer owned. Dickens lived to see the other side of missions, but his written word stands. Books read by a man, especially in early days, implant deep prejudices within him, which may rule his life long after he should have corrected them.

VII

This is a big concern. It must be accepted or condemned for adequate reasons. A merely traditional assent is not enough. A condemnation based upon little criticisms, or upon matters of taste, or upon memories from books read, is not enough. Men ought to take sides knowing what it is they are doing. If a man hears the call of Christ, and knows that the deliverance of mankind from bondage into the glorious liberty of the sons of God, depends upon their hearing His Gospel, then he will not be easily deterred from taking his part in it. Whatever disillusion he may meet, whatever he may read or learn from others of failure, however poor his comrades in this service may be, he will not fall out of the ranks. "*That strange Man from His Cross will not let him go.*"

THE VOICE OF TAMATE.

"Recall the twenty-one years, give me back all its experiences, give me its shipwrecks, give me its standings in the face of death, give it me surrounded with savages with spears and clubs, give it me back again with spears flying about me, with the club knocking me to the ground—give it me back, and I will still be your missionary!"—*James Chalmers*, at Exeter Hall Meeting in 1887.

Redland Park Church

Its links with other lands

REDLAND PARK CHURCH was founded in 1861 and from earliest times has taken the keenest interest in the Foreign Missionary enterprise.

It has been fortunate in its ministers, all of whom have fostered the missionary spirit. Its first minister, the Rev. Urijah R. Thomas, of revered memory, had the widest outlook and taught his people that the duty of the Church was to seek those outside and to bring them into the Kingdom.

Mr. Thomas was for very many years one of the Honorary Secretaries of the Bristol Missionary Society (Auxiliary to the London Missionary Society) and enthusiastic in its support.

At Redland Park the Missionary Anniversary Sunday, the third Sunday in September, is regarded as the great day of the year, prepared for and looked forward to with care and thought. One of the reasons why the L.M.S. holds such a warm place in the hearts of the people is the care taken to interest the little children as they grow up. In quite the early days of the church, the late Mrs. Wilberforce Tribe started a little children's Missionary Working Party, to which the children of the congregation were invited. The interest in the foreign field inculcated and fostered there grew as the children grew, and remained to be spread and to increase as the years rolled by.

The monthly missionary prayer meeting has had a strong influence, keeping the facts of missions constantly before the church, preserving and quickening the interest of the people. But above all other things the fact that so many have gone forth from the church to carry the glad message of the Gospel to the uttermost parts of the earth, has kept the needs of those in heathen darkness before the people with ever-increasing desire to send forth the great message of salvation.

Following Mr. Thomas came the Rev. Arthur Furner, who actively carried on the traditions handed down to him. He was

followed by the Rev. David Walters, whose care and work for the L.M.S. are well known to readers of THE CHRONICLE. When the call came from the Society for Mr. Walters to undertake with the Deputation a visit to the Indian stations, the church felt honoured, and gladly spared him for this service to the Kingdom of God. When Mr. Walters closed his great ministry at Redland Park to give his whole time, as

Moderator, to the English-speaking churches of Wales, the church called the Rev. W. Griffith Jenkins to be its pastor, and he too is a missionary enthusiast leading his people still to attempt great things.

Interest in and care for the foreign field has not meant neglect of causes near at hand.

The church has a membership of about

570, and all the organisations usually connected with such a body. Nearly forty years ago it established a mission in one of the poor districts of the city, which has been carried on with great efficiency ever since, in which thousands have been influenced and blessed and who in their turn are seeking to pass on the blessing they have received. The people of the mission send each year £100 to the funds of the London Missionary Society.

The names of the Redland Park missionaries who have joined the L.M.S. staff have been kept in constant remembrance, and they are worthy of it.

There was Edwin Lloyd, who, after thirty years service in Bechuanaland is still helping the South African churches in his retirement. Africa had also the early devotion of George Henry Lea, who went to the Tanganyika Mission in 1886. Ill-health prevented his continuance there, but the home churches have had the benefit of his service and testimony since.

To India the church sent Miss Alice Gill, whose name was so long honourably linked with Benares; Bernard Thomas, M.A., recently recruited for Salem, a station with great memories and hopes, and Mr. Harold T.



Redland Park Church, Bristol

Redland Park Church

Wills, M.A., who for twenty-three years served the Society as an honorary missionary in Travancore, and proved that the self-supporting layman may find his vocation and happiness in evangelistic work abroad.

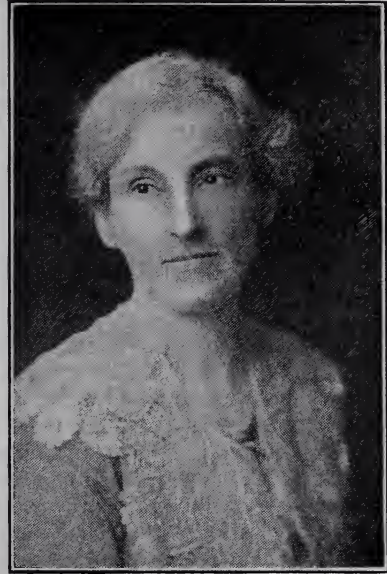
Of Reginald Bartlett of Papua it is not necessary to write much. Everyone knows and loves "Barti," and now that he is a District Secretary of the L.M.S., his talks on Papua are a stirring challenge to more faith, of the kind which produces works.

There was also Miss Edith Bartlett, who went to Tientsin in 1899, and became Mrs. D. S. Murray in 1901. The heavy strain imposed by the troubled times of the Boxer rising told upon Mr. Murray's health and he was compelled to return to England, where he died. Now Mrs. Murray is out again among the women of North China whom she loves, and her readiness to go brought happiness to many who knew her in her former term of service.

Miss Gertrude Ovendon, of South China, really came from the Zion Church, Bedfordminster, but had later links with Redland Park.

One who carried a famous Bristol name to China was Miss Ethel N. Tribe, M.D., who for seventeen years worked as a Medical

Missionary in Amoy and Shanghai. After retiring from the active work of the field she became the wife of the late Timothy Richard,



Mrs. D. S. Murray

D.D. In the Shanghai Women's Hospital Dr. Tribe is specially remembered by the Children's Ward which she founded there.

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Christianity in the Empire

SIR THOMAS INSKIP, the Solicitor-General, was a welcome visitor at the L.M.S. Laymen's Luncheon on February 17th. He spoke as an Imperialist, and reviewed the influence of missionary labours in the different parts of the Dominions, showing how such work had enabled the British to discharge in a better way their responsibility towards the native races with whom they came in contact. "Africa is being rushed through at a terrific pace the experiences by which the British race had taken twenty centuries to reach its present state of civilisation." "It is no longer possible to adopt the policy of leaving the natives alone." "I have happily to recognise that the Imperial authorities have begun to realise the necessity of co-operating

The Solicitor-General Speaks

with the missionaries. It is recognised that without the influence of religion, the education of the native would be sadly lacking." These are extracts from a valuable speech which covered a wide range of subjects in a short time.

At the conclusion of the speech, the Chairman, Mr. Nathaniel Micklem, K.C., on behalf of the regular attendants at these Wednesday luncheons, presented to the Secretary, the Rev. S. J. Cowdy, a gramophone with records, and spoke warmly in appreciation of the highly successful work that Mr. Cowdy had done in organising the luncheons. There were about 140 men present, and the arrangements for the service of lunch were made by the ladies of Grafton Square Church, Clapham.

MEDICAL TRUTH.

"All truth is of God : the introduction of medical truth into China would be the demolition of much error. As a means, then, to waken the dormant mind of China, may we not place a high value upon medical truth, and seek its introduction with a good hope of its becoming the handmaid of religious truth? That inquiry after medical truth may be provoked there is good reason to expect ; for exclusive as China is in all her systems, she cannot exclude disease nor shut her people up from the desire of relief."—THOMAS COLLEDGE, the first Western Doctor to minister to the Chinese a century ago.

Don't miss Swanwick this year

There are two
Conferences

"WHAT'S the good of wasting part of your holiday at a Conference?"

The L.M.S. is all right. I remember I used to collect for the *John Williams*, and as far as I know missionaries aren't a bad lot—but a Conference in August! A lot of stuffy folk and no fun in it and meetings all day long. Not for me, thank you!"

NO, he didn't go. He missed it. He missed the week of fellowship with fifty missionaries, some of whom would have spun yarns about the old *John Williams* that would have given him pictures and stories to muse over for many a day—missed the two from China who could give first-hand news about the new ideas seething in the minds of eager Chinese students, and their efforts for social reform—a thing he was rather keen about himself. He missed the fun of the tennis and of sports, and he wasn't there when the lounge, crammed to doors and ceiling, rocked with laughter, or was hushed as evening prayers followed "sing-song."

He missed the eager enthusiasm as 350 people listened in the cool airy Conference Hall to stories of the power of Christ on the mission field. He missed—oh! he missed it all, and unless he goes to Swanwick he'll never know just how much he missed.

Any one of the 350 there last year, or of the hundreds who have been in other years, would say: "I wouldn't have missed it for anything; I can't tell you what it meant to me and the difference it has made to life ever since." And yet people go on missing Swanwick year after year; some because they can't believe what they hear from those who know, and can't make up their minds to find out for themselves, and

some because they don't make up their minds soon enough.

Last August, though tents were used so as to extend accommodation at The Hayes to the utmost limit, more than fifty people could not be taken. Judging by applications now being received it seems probable that again this year we shall be full in August.

About a month later, however, there is to be a second Conference planned especially for Campaign Officers. The general features of the programme of this second Conference will be similar to those of the Annual Conference. There will be a good number of missionaries present, and in addition to discussions of foreign field questions, demonstrations, and so forth, there will be special addresses followed by discussion of matters relating specifically to the work of the Campaign.*

Campaign Officers are urged to attend this Second Conference. There may be a few places available for ministers and missionary secretaries and workers unable to get to the Annual Conference—but at this early stage no promise can be made to that effect.

Churches and Sunday Schools are again urged to appoint elected representatives to the Annual Conference. The appointment should be made not later than the June Church Meeting. A few places will be reserved for delegates thus appointed and these applications should be received not

* We are glad to say that Dr. Garfield Williams, one of the Secretaries of the Missionary Council of the National Assembly of the Church of England, has promised to speak on the World Call to the Church and the great awakening of interest in the missionary work of the Church of England.



Swanwick—Members entering the Dining Hall

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Don't miss Swanwick this year

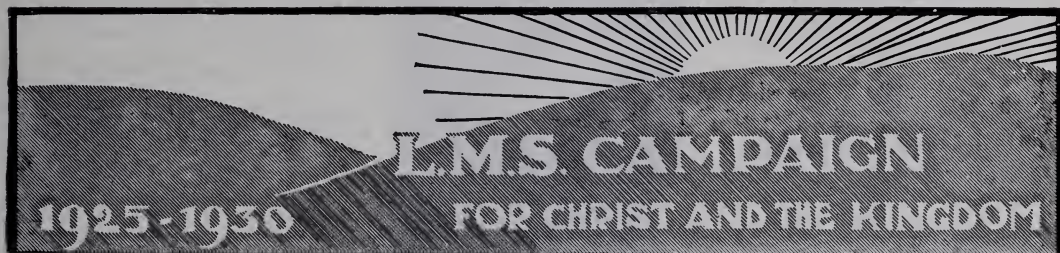
later than July 20th. All others should be received not later than July 10th.

Fee for Annual Conference, August 14th-20th, £2 12s. 6d., plus registration fee of 7s. 6d. Total £3 os. od.

Fee for Campaign Officers' Conference,

September 10th-14th, £1 12s. od., plus registration fee of 7s. 6d. Total £1 17s. 6d.

Registration forms may now be had on application to the Conference Secretary, L.M.S., 48, Broadway, Westminster, S.W.1.



THE CAMPAIGN AND THE FINANCIAL SITUATION

AS these lines go to print it is impossible to say what the extent of the deficiency (1925-26) is likely to be, but, unfortunately, there can be little doubt that it will be a large one.

Does this mean that the Campaign has failed? Certainly not, for when you have planned for five years, it is idle to expect the results of those plans to appear in six months.

Does it mean that the Method of the Campaign will have to be altered? Not in the least. Educational it was planned to be. Educational it remains. This is the plan which has been accorded such a warm welcome throughout all the Auxiliaries, and by this plan we stand or fall. We have not abandoned it, and do not intend to.

There is a single, all-important reason why this should be so. The problem is not a financial one, it is a spiritual one. It is not a question of ways and means, it is a question of vision—vision in the practical sense of a knowledge of the world's need for Jesus Christ, and such knowledge is the product of education.

Of course, Finance comes into it, since the main objects of the work at the Home Base is to produce "resources"—human and

material. We need in all forty new Missionaries and £60,000 more income. Finance comes in, but not by way of "special appeals." They are barred. Finance comes in because all Campaign Officers will set before each Church a higher standard of giving, the need for far more systematic small contributions, and the duty of making this side of the Church work a matter of serious consideration.

The Campaign will be successful, we hope, in raising the income of the Society to heights we have never yet dreamed of; but something bigger and better than any mere "money appeal" is required for such success—nothing less than the doubling of the number of people who are vitally interested in the L.M.S.—through education.

Every Minister, every Deacon, every Sunday School Officer and Teacher in the exercise of his customary duties can help to do this. But indeed, everybody can help—you can help—mark out that friend of yours who has no use for Missions—find out why—take him to hear a Missionary or even a Secretary—give him a pamphlet—give him a book—go on giving—pursue him (tactfully) for five years—and then surely you will win him. You really can help—will you?—L.A.

Prayer

Almighty God, Father of our Lord Jesus Christ, Maker and Father of all men; reveal to the children of Islam Thy Fatherly love; direct by Thy Holy Spirit all their zeal and obedience; look down upon the stirrings and movements that are moving the people of the Moslem world at the present time; and so guide them that all ignorance and fierce prejudice against the mes-

For the World of Islam

sage of the good news that is in Jesus Christ may be done away. We thank Thee for the greater readiness to listen to the Christian message that has been shown in recent times; and we pray that the Christian Church may be worthy of its new and wonderful opportunity; through Him Who is the revelation of the God Whom now Islam ignorantly worships, Jesus Christ our Lord. Amen.

WHY GO ABROAD ?

By
Gladys J. Clarke



GLADYS J. CLARKE,
of Church-in-the-Grove, Sydenham,
appointed to Hope Fountain,
South Africa

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7
"And when he saw
Jesus afar off, he
ran and worshipped
Him and said, What
have I to do with
Thee, Jesus, Son of
God most High?"—
Mark v, 6-7.

JESUS and His followers had come to the top of the cliffs overlooking the lake.

What a piteous sight met their eyes! A man? He should have been, but the demon of fear had reduced him to little more than an animal as he sought refuge among the tombs, shrieking aloud in his desperation. His wild eyes and mutilated body frightened the people and they held back. Men had tried to tame him with chains and fetters, but cruelty could not drive out fear, and the bonds of the demon had become so strong that now men dared not go near him.

Jesus was not afraid. He did not rebuke. He looked upon him with a love and compassion that burned itself into the man's soul. Looking into those beautiful eyes, he saw his freedom; gone were the fetters of fear—a calm, comforting assurance of the Love of God prevailed. He had found his man-soul again. Only Love could cast out fear, Love pure and undefiled in Jesus Christ.

This is a story of nineteen hundred years ago, and we who live in an atmosphere of Christian influence find it hard to realise, or are apt to forget the thousands of men, women and children (of other race and colour) who, through ignorance of the Love of the one Almighty Father, are still slaves to the demon of fear—an overpowering, haunting dread of the unknown and incomprehensible. They attribute all strange phenomena to unfriendly spirits surrounding them in one form or another, and the fear of offending one of these spirits dominates all their actions. Once man is gripped by the strong emotion of fear he loses all sense of discrimination between good and evil, and love for his fellow men is swallowed up

in a desperate effort to satisfy the instinct of self-preservation. Under the influence of fear, men do things of which they are utterly ashamed and which, when they are revealed by the all-powerful light of Divine Love, bring remorse, deep as Peter's after his denial of the Master.

How can we be followers of Jesus and leave these members of His family chained and fettered by fear? Surely we must share with them our armour of Love.

The primitive man continues to believe in the existence of spirits for some time after he has come to believe in Christ, but the immense difference is that he believes the power of the Love of Christ to be stronger than theirs and able to deliver him from them. It is only when he begins to tread the path of knowledge that he will discover that evil is not a natural phenomenon in the world, but the result of negative good, and that demons and evil spirits cannot exist. It is our duty as followers of Christ to share with them the knowledge which it is our privilege to possess.

Doctor Aggrey, in speaking of Africa and Christianity, put before us in a very vivid pictorial way the black man's point of view. He pointed out that our use of the term "white" to describe a particularly sacred or pure thing was hurtful to the dark-skinned man. He himself had been described as "The black man with a white heart," and he hadn't appreciated it! He referred to the rainbow, shewing that it never looks so beautiful as when against a black sky. "It needs the black to show it off!" to use his own humorous expression. Similarly the black keys of the pianoforte

Why Go Abroad ?

keyboard cannot be ignored in the general harmony. The dark races have a great contribution to bring to Christendom, and Jesus will not be satisfied until all races of all colours are working together to bring in His Kingdom.

Does not the nationality of Jesus help us in solving this problem of racial relationships? Our Lord was not black, but He certainly was not as white as we, and in this He

stands an everlasting link between the nations. Of far greater importance than this, however, is the fact that He stands for Love and Immortality, the only things which can possibly conquer and unite the whole world, so that in the glorious future "They shall come from the east and from the west, and from the north and from the south, and shall sit down in the Kingdom of God."

The Third Generation

AN obscure notice in the "Announcements" in the February CHRONICLE covers a matter of special interest. Under the "Departures" there appeared "Dr. Frank R. Ashton appointed to Hong-Kong, per ss. *Mantua*, January 1st."

Frank Richard Ashton is the son of Dr. R. J. Ashton (L.M.S. Medical Missionary in North India since 1891), and a grandson of the late John Ashton, M.A., who was for over forty years a missionary in India, and left an enduring mark upon Calcutta, where he was head of the famous Bhowanipur Institution. It is a rare occurrence in L.M.S. history to find a missionary of the third generation.* Dr. Frank Ashton is not following in his father's footsteps without conviction. Like all missionaries' children, he has known that side of missionary



Dr. Frank Ashton

family life which is not attractive—its anxieties and its separations. But he has found for himself that the way he has chosen is the best way of spending a life, in the service of others, and so he has gone out to Hong-Kong to help in the Society's Medical Missions in China. There are friends of his who were at Eltham College with him, others at Bromley and in Edinburgh who will be thinking about him and wish for him a career that will fittingly follow those of his father and grandfather.

At Kachwa, in North India, where Dr. Robert J. Ashton has established in an old indigo factory a medical mission which has exerted a wide influence for Christ, there will surely be happiness in the thought that the son born in that mission station in 1901 is now in China entering upon his chosen life work.

* There are two other instances. Dr. Dorothy Rice, of Erode, is the daughter of E. P. Rice, whose father was Benjamin Rice; Herbert Newell, of Coimbatore, is the son of Mrs. J. E. Newell. of Samoa, who was a daughter of Wyatt Gill (Cook Islands). Are there any others?

Prayers in April

Objectives on which to concentrate our prayers.

1. That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.
2. That the Church may learn to pray as Christ prayed and taught His disciples to pray; and that an ever-increasing number of interceders may be added to us until the whole Church is awakened to Prayer.
3. That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it.
4. That the whole Church may desire and experience a new unity in Christ.
5. That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.
6. That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.
7. For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.



William Carey : Missionary Pioneer and Statesman. By F. Deaville Walker. (*Student Christian Movement*, 5s., pos'age 4d.).

I ONCE tried George Smith's "Life of Carey," and never got much beyond Carey's arrival in India. Whether I was cut off by accident, my own indolence or the want of interest in the book, I do not know. But when the other day I was given for review the new life by Mr. Deaville Walker, brought out in the fine series of the United Council for Missionary Education, I read a few pages, then returned the book to the Editor and went to the bookshop to buy one for myself. I have found it unusually difficult to lay down. It will surely add to the reputation of the series. Of course the subject offers rare opportunity to a skilful writer who sympathises with the missionary enterprise, but it is hard to think that anyone could have seized the opportunity better than Mr. Walker has done. The only criticism is that, especially during the earlier part of the book, he tells us too often what Carey and other members of his family "must have" done or said or meditated in certain circumstances. This method leaves the reader doubtful as to where real history leaves off and conjecture begins. There is a clear example of this on page 111, where the pathetic case of Carey's uneducated wife is embroidered thus. Her whole story is so terrible a revelation of what Carey had to pay and what he made others pay, that it needs nothing to emphasise it but the recorded facts. As the book goes on, Mr. Walker leaves this device behind and over and over again secures his effect by the telling restraint with which he describes each stage of the eventful career of one of the outstanding pioneers of the world's history. One person at least he has convinced that this man was cast in a gigantic mould, and that in half a dozen ways he deserves the truest honour the world has to give. Here is just the book to give to young people of eighteen to twenty-five who are beginning to understand that the great need of our day is a disciplined heroism in the cause of the Kingdom. The unhappy controversy with the Baptist Missionary Society in Carey's later years is handled with sympathetic justice. Probably missionary administrators have learnt better by this time, but none of them will be the worse for facing the story's challenge. F. L.

Why China Sees Red.—By Putnam Weale, pp. xv. and 312. (Published by Macmillan & Co.: price, 12s. net.)

MANY will find it an advantage to read this book by Mr. Putnam Weale, who sifts the relevant information about China to-day with an understanding mind and a practised pen. He has separate chapters on the War Lords, and Bolshevism, the Students, the Press, and the Japanese, to account for the factors in the present confusion, and in the course of his argument lays down many sound and interesting judgments.

He says: "The Revolution of 1911 was different from other revolutions only in that it refused to count itself an historical gap, and declared on the contrary that it would perpetuate the rule of the millions—or rebellion—under the name of *Min-Kuo*, or People's Country" (p. 36). "In civil wars such as rage in China, which are more in the nature of popular gestures than true military ordeals, both officers and men are greatly influenced by what is going on around them, and by the support or opposition of the mass at critical moments" (p. 62). "The Chinese nationalist campaign, which was virulent and burning because it drew nothing from the past, excepting race-hatred, was not their (the Bolsheviks') plan; they may have reinforced it, but they certainly did not originate it" (p. 83).

The most informing chapters perhaps are V and VI, on "The Chinese Press" and "The Japanese," respectively. On such subjects, and on matters like commercial dealings and political treaties the author is evidently quite at home, but in the movements of thought he is hardly so trustworthy a guide.

In regard to the Students, he makes no mention of Bertrand Russell's teaching, but considers that American missionaries are largely responsible for their Bolshevik tendencies (p. 110). General Feng's portrait is inserted under that of Karakhan, and his policy affiliated to Bolshevism without any proof. As a matter of fact there is good reason to believe that the founder of the Citizen Army has by no means suited the plans of the Soviet, though they might well have expected to use him as their tool. It is to be noted that the *North China Herald* saw fit to reverse its judgment on Feng only last December, and this leads to the most serious criticism of the book apart from its weakness regarding the intellectual and religious factors. It is typical of journalistic haste to produce a "monograph" (to the tune of 12s.), "on the events of 1925," seeing they were passing through critical stages at the very end of the year; already the map prepared for the book is out of date.

A. N. ROWLAND.

Building an Auxiliary : A fifty years' record of the Women's Auxiliary to the Bristol Missionary Society in aid of the L.M.S. By E. B. WILLIAMS.

Miss Williams, who is President of the Bristol Women's Auxiliary, has done a good service by preparing this brochure which preserves for us the truth about the remarkable Auxiliary formed by Bristol women in 1875.

The years of fellowship in Prayer and Service have been fruitful in many ways. In most of our mission fields there are devoted women who were once in the Bristol company, and the care and thought given to the Women's Auxiliary must have done much to sustain that understanding sympathy which makes Bristol a place to which missionaries on Deputation tours are always glad to go. (Copies of the pamphlet, 6d. each, 6½d. post free.)

*Any book reviewed in these pages can be ordered from The Livingstone Bookshop
See advertisements.*

What the "Abertawe" will do

By D. Owen Jones

A MOTOR-BOAT for Alaotra—our big lake! It is almost too good to be true! Now and again we have dared to dream of it, but athwart our dreams there always fell the shadow of the improbable. Now our dreams, as free of shadow as our big lake on a cloudless morn, are marshalling themselves and marching towards fulfilment, thanks to the generosity of our young people in Swansea and my friend Mr. Griffith, who has so successfully piloted the boat in their imagination.

Tested by parables

This gift does more than just launch a motor-boat in the waters of Alaotra. It also launches a very noble ideal in the hearts of the natives. Heathenism is selfish. It is always each man for himself. Nor should we wonder if the selfish spirit is all too apparent in our churches here, in as much as the people are only just emerging from heathenism and in many cases not even that, and as we know, evil dies hard. "Tell me," I said one day to my students, "which of the parables of our Lord do the people in our churches here like best? This is a special favourite with all good Christians." We were then discussing the parable of the good Samaritan. Very promptly one of them answered:

"They like best the parable of the Prodigal Son. They do not care very much for this we are now reading." "Why not?" I asked. "Well," said he very frankly, "they do not understand kindness of that sort, but to receive kindness, they understand that all right." His companions nodding their assent showed that he had not unjustly judged his own people.

Well, we are here to kill that spirit, and by teaching and example to inculcate a nobler in its place. Wales, in giving us this further proof of her Christian generosity, is supplying us with more material for an object-lesson, and we shall not fail to make use of it.

As big as Galilee

It will meet a real need and help to solve a very difficult problem. Travelling has always been a great difficulty in Madagascar even where the ground to cover has been solid earth. The difficulty is increased threefold when one's parish skirts a lake as big as the sea of Galilee.

Hitherto we have done our work by canoe and a borrowed canoe at that, for it has been quite impossible to buy a suitable one. When I have been tempted to grumble against fate I have consoled myself with remembering that in all probability my Master had nothing better than a borrowed boat on the sea of Galilee. A canoe is very small and our lake is very big. Once we were coming back rather late in the day from an engagement across the lake, and when we reached the middle where the water was rough the men dropped their paddles and lay down flat on the bottom of the canoe. So terrified they were, that it had suddenly become too much for them even to look at the water! Nothing could persuade them to go on and there was no alternative save to go back. They would have gladly spent the night on the edge of the lake among the reeds. Fortunately the wind dropped a few hours later and after some firm



The new motor boat for Lake Alaotra, Madagascar. It is driven by the Hotchkiss hydraulic propeller
The Swansea and District Women's Auxiliary provided the money for the purchase of the boat.
It will carry 20 to 30 people

but kind dealing with them they laid hold of their paddles in earnest. Had they been allowed their own way I doubt if there would have been anything left of the missionary to reach home that night, for among those reeds the mosquitoes were something terrible!

Less danger, greater speed

When the Society has only one missionary in such a large and benighted province it cannot afford to lose him by drowning, can it? Thanks to you, the possibility of that will become much more remote. Shall we say impossible? I hope so.

Good as your gift will be to lessen risk, it will reveal its real worth when it lessens distance and saves fatigue, to say nothing of saving precious time.

Most of our churches are in villages which border the lake. Many of them are weak, needing far more supervision than they have had hitherto, and the few strong ones are

at best but specks of light in very dark places.

With the coming of civilization, ancestral customs are losing their hold on the people, with the consequent decline of heathenism, for heathenism in Madagascar is just a mass of observances of such customs. If the people are not soon won over to Christianity they will drift into a condition even worse. The trader is here pushing his drink, which of late has become a real curse. He is gathering in his dollars by the thousands and bringing ruin on the people.

There are fifty thousand souls on the shores of the lake alone, and most of them are in total ignorance of Christ and His salvation!

Think of it, and then think of our boat—the *Abertawe*—speeding through the sparkling waters of Alaotra on her errand of love and plying between the mission station and the village-homes of that multitude—a messenger of peace and light and life!

"India To-day"

In the Pictures

PICTURES of the East have charmed most of us in our childhood. They opened to us a new world of delight, and this new world was not one of Romance but of real people. Their dark visages gave us a new sense of mystery, and the fact that they moved on quite familiar terms with elephants and tigers made us envy them. Later knowledge has often dulled the romance, and the mystery of the dark faces has been different from what we thought, yet there are few of us who do not feel that the old trail is well worth following. The "Gorgeous East" has disappeared, but the Orient in the light of common day is as interesting as ever. We want to know the real workaday East as much as we wanted tiger stories in the days of old, and in all the Orient there is nothing more full of interest than India. Her problems are ours in a very special sense and the helping of her on to her New Age is our special privilege. To us who know that Christ is the Captain of Salvation for men and for nations the call of India is urgent. We of all people must try to understand.

It is probable that no one but the Mission-

aries could have got such a set of pictures as "India To-Day." The time has passed when persons claiming to be well informed could afford to sneer at Missions. By the conditions of their service most other Europeans must stand apart from the people or make artificial contacts. The contact of the missionaries is direct and intimate. They have the people's confidence everywhere, and this film is evidence, if any were needed, of the fact. The stunt element is absent and such things as Anglicized India are not much in evidence. What we are shown is the life of the people as it has been and as it will be for centuries to come. We are shown India at work in many ways and in many places. We are shown her at worship and at play. We are shown the impact of the West upon her immemorial life, and lastly something of the response to the proclamation of the Kingdom. No one who is interested in India, whether as a citizen or as a Christian, can afford to ignore this film. We of the London Missionary Society should be proud that we had a part in preparing it.

R. A. H.

A SCHOLAR'S TESTIMONY.

"He was 'that rarest man of all, the man whose ideal and method are neither opposed to nor separated from each other,' and posterity may well delight to inscribe high upon the roll of Colonial statesmen the name of James Chalmers as one who embodied all that is finest in the missionary spirit, and all that is noble in the motive of British Imperialism."—W. Allen Young, in "Christianity and Civilisation in the South Pacific."

Mrs. J. T. Jones

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A Loss to Madagascar

TWO cable messages reached the mission house, one on the 23rd and the other on the 24th of February. They both announced the tragic news of the death of Mrs. J. T. Jones at Andilamena on Sunday, February 21st. This is the second great loss the Northern Madagascar mission has sustained during the past two years.

In November, 1924, Dr. Moss died from plague and now Mrs. J. T. Jones has passed away, leaving a widower and three little children, one four months old and the eldest three years of age.

Mrs. Jones, who came from Burry Port, Carmarthenshire, was trained as a nurse in Brooks Hospital, Hithergreen, London, and was married to the Rev. J. T. Jones at King's Cross Tabernacle.

Their field of labour was that vast territory north of the great forest of Madagascar,



The late Mrs. J. T. Jones

known as the land of the Tsimihety.

Recent reports show that Mrs. Jones had been unwell, but no one suspected serious illness, and at the time of going to press we have no details beyond the cables which say where death took place and that Mrs. Jones was buried near the grave of Dr. Moss on the following Tuesday.

Andilamena is about four days' journey from Mandritsara, and it is evident that they were trying to reach Tananarive to secure adequate treatment.

What this loss means to the Tsimihety people cannot be imagined, for

although Mrs. Jones had her home ties she had by her unselfish example of devoted service endeared herself to the impulsive members of the tribe among whom they were labouring and for whom Mrs. Jones undoubtedly gave her life.

G. W. Johnson, C.M.G.

THERE was a fine strain of chivalrous devotion to great causes in Mr. George William Johnson, whose death is reported. In the Civil Service, he was for years principal clerk in the Colonial Office; but was also a familiar and greatly respected member of the L.M.S. Board and Committees for many years. His friends learned to rely a great deal upon his judgment. In his youth he had been a first-class mathematician, and a good classical scholar; he won many honours but he would have taken more delight in the fact that during his long life he stood by Josephine Butler, and by every reformer who sought to win justice for woman. G. W. Johnson will be remembered by his friends as one of a noble company of Christian idealists, who were always ready to join with all their energies in any attack upon wrong or injustice. He would not have divided his life as a social reformer from his service as a loyal worker for the L.M.S. Nor would he have counted it to require apology that he was at once a Christian Socialist and an enthusiast for missions.

Rev. F. Lansdown

BY the death in January of the Rev. F. Lansdown, of Leicester, the Society has lost an outstanding figure among its auxiliary secretaries and directors.

As the secretary of the Missionary Auxiliary in the town of Leicester, he will be remembered, for into that work and office he poured the best of his energies for over thirty years, until at its best moments Leicester could stand as a bright example of what a town in which the churches are united can do for Foreign Missions.

In October last Mr. Lansdown's services to Leicester and to the Society were publicly recognised at a meeting in Bond Street Church.

His presence at L.M.S. Board meetings will be missed, but in many ways his influence will long endure, for he gave himself unstintingly to the work and suffered in the cause.

He gave his son Arnold also, and he is now a missionary of the Society in Shanghai, where he has been since 1921.

MACKAY

is this month's hero!

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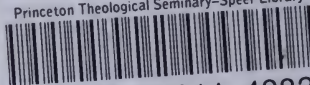
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